तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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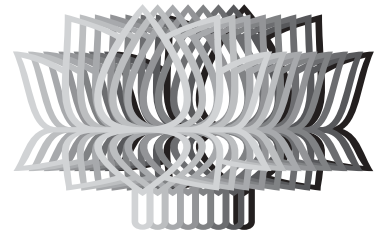

KRISHNA'S FRIEND UDDHAVA

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

Excerpts from *The Nectar of Devotion*

Out of the many close associates of Lord Krishna, Uddhava is considered the best. The following is a description of him: "His body is blackish like the color of the Yamuna River, and it is similarly as cool. He is always decorated with flower garlands first used by Lord Krishna, and he is dressed with yellow silk clothing. His two arms are just like the bolts of a door, his eyes are just like lotus flowers, and he is the most important devotee among all the associates. Let us therefore offer our respectful obeisances unto Uddhava's lotus feet." — Chapter 36: Constant Associates

Although Krishna is independent of everyone, out of His causeless mercy He is dependent upon Garga Rishi for religious instruction; for learning the military art He is dependent upon Satyaki; and for good counsel He is dependent upon His friend Uddhava. — Chapter 24: Magnanimous

Personal features can be divided into two: one feature is covered, and the other feature is manifested. When Krishna is covered by different kinds of dress, His personal feature is covered. There is an example of His covered personal feature in *Srimad-Bhāgavatam* in connection with His *dvārakā-līlā* (His residence in Dwarka as its king). Sometimes Lord Krishna began to play by dressing Himself like a woman. Seeing this form, Uddhava said, "How wonderful it is that this woman is attracting my ecstatic love exactly as Lord Krishna does. I think she must be Krishna covered by the dress of a woman!" — Chapter 21: Qualities of Sri Krishna

When Uddhava was describing Krishna's pastimes to Vidura, he said, "One day the *gopīs* became stunned when Krishna, in the dress of a gardening maid, entered the greenhouse and enlivened them with joking and laughter. Then when Krishna left the greenhouse, the *gopīs* were seeing Krishna so ecstatically that it was as though both their minds and eyes were following Him." These symptoms signify that although the *gopīs*' business was not finished, they had become stunned with ecstatic love. — Chapter 28: Becoming Stunned

[Once] Krishna began to praise Uddhava for his various high qualifications. Upon being praised by Krishna, Uddhava also bowed down his head bashfully. — Chapter 30: Bashfulness

When transcendental humors in relationship with Krishna become mixed (e.g., when the relationships with Krishna in friendship, servitorship and parental love become mixed together), the result is called mixed humor or flavor. Such mixed transcendental flavors are manifested by such devotees as Uddhava,

Bhima and Mukhara, the personal attendant of mother Yasoda. Although devotional humors are sometimes found in mixtures, a particular humor is always found to be a prominent and constant factor. That prominent humor is to be accepted as the devotee's main relationship with Krishna. For example, Uddhava is in relationship with Krishna as a friend, but in Uddhava's character a trace of servitude to Krishna is also visible. Such friendship is called friendship in reverence. The friendship typified by Sridama and Sudama, however, is the standard of friendship without any tinge of reverence. — Chapter 32: Pure and Mixed Flavors

When Krishna was in the capital Indraprastha, someone addressed Him thus: "My dear Lord, Your personal associates, headed by Uddhava, are always awaiting Your order by standing at the entrance gate of Dwarka. They are mostly looking on with tears in their eyes, and in the enthusiasm of their service they are not afraid even of the devastating fire generated by Lord Siva. They are souls simply surrendered unto Your lotus feet." — Chapter 36: Constant Associates

There is a statement about Uddhava's symptoms of love. When he saw Lord Krishna, his eyes filled with tears and created a river that flowed down toward the sea of Krishna to offer tribute, as a wife offers tribute to her husband. When his body erupted with goose pimples, he appeared like the *kadamba* flower, and when he began to offer prayers, he appeared completely distinct from all other devotees. — Chapter 37: Impetuses for Krishna's Service

When Lord Krishna went to the city of Sonitapur to fight with Bali's son Bana and to cut off all his hands, Uddhava, being separated from Krishna and thinking of His fight, was almost completely stunned into unconsciousness. — Chapter 38: Indifference and Separation

When Lord Krishna went to the capital of King Yudhiṣṭhira, Uddhava was so afflicted by the fire of separation from Sri Krishna that the perspiration from his inflamed body and the tears from his eyes poured from him, and in this way he became completely stunned.

When Sri Krishna left the city of Dwarka to seek out the Syamantaka jewel and He was late returning home, Uddhava became so afflicted that the symptoms of disease became manifest on his body. Actually, due to his excessive ecstatic love for Krishna, Uddhava became known in Dwarka as crazy. To his great fortune, on that day Uddhava's reputation as a crazy fellow was firmly established. Uddhava's craziness was practically proved when he went to Raivataka Hill to minutely observe the congested black clouds. In his disturbed condition, he began to pray to these clouds, and he expressed his jubilation by bowing down before them.

Uddhava informed Krishna, "My dear leader of the Yadu dynasty, Your servants in Vrindavan cannot sleep at night thinking of You, so now they are all lying down on the bank of the Yamuna almost paralyzed. And it appears that they are almost dead, because their breathing is very slow." This is an instance of becoming unconscious due to separation from Krishna. — Chapter 38: Indifference and Separation ✿

Holy Names for Different Yugas

From ***Srila Thakur Bhaktivinode's***
Śrī Kṛṣṇa-saṁhitā

The past compilers of the scriptures have established the appropriate holy names to deliver one in the different ages after analyzing the peoples' stage of advancement. The holy names to deliver one in *satya-yuga* are as follows:

nārāyaṇa-parā vedā nārāyaṇa-parākṣarāḥ
nārāyaṇa-parā muktir nārāyaṇa-parā gatiḥ

The purport of this verse is that Lord Narayan is the goal of all science, language, and liberation, and He is the supreme destination. The name of the mixture of the Absolute Truth with opulence is "Narayan". The Supreme Lord is fully realized in the form of Narayan, who is surrounded by His associates in Vaikuntha. Pure *śānta-rasa* and a little *dāsya-rasa* is found at this stage.

rāma nārāyaṇānanta mukunda madhusūdana
kṛṣṇa keśava kaṁsāre hare vaikuṇṭha vāmana

These are the holy names to deliver one in *tretā-yuga*. The names that are mentioned in this text indicate Narayan's prowess. At this stage full *dāsya-rasa* and a reflection of *sakhya-rasa* are indicated.

hare murāre madhu-kaiṭabhāre
gopāla govinda mukunda saure

yajñeśa nārāyaṇa kṛṣṇa viṣṇo
virāśrayaṁ māṁ jagadīśa rakṣa

These are the holy names to deliver one in *dvāpara-yuga*. The names that are mentioned in this verse aim towards Krishna, who is the shelter of unsheltered persons. In this stage there is a prominence of *śānta, dāsya, sakhya*, and *vātsalya-rasas*.

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

These are the topmost sweet names of the Lord. There is no prayer in this mantra. Provocation for all *rasas* mixed with affection is found in this mantra. There is no mention of the Lord's prowess or giving of liberation. This mantra reveals only that a soul has an indescribable attraction for the Supersoul by the thread of love. These names are the mantra for those who are on the path of *mādhurya-rasa*. Constant deliberation on these names is the best form of worshiping the Lord. All spiritual activities of swanlike people such as worshiping the Deity, following vows, and studying the scriptures, are included in these holy names. There is no consideration of time, place, and the candidate for chanting this mantra.

— *Śrī Kṛṣṇa-saṁhitā*, pages 56-57. Translated by Bhumipati Das, edited by Pundarik Vidyanidhi Das. Vrajaraj Press. 1998. Vrindavan.

The Transparent Pure Entity

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

A mere flatterer's role of lulling and encouraging the wrong aptitudes of a disciple should never be aimed at in the selection of a real and true guru. . . . The preceptor will never let us fall into the extensive snare of *māyā*, as he has no ulterior motive to dissuade us from having a sure access to the transcendental treasures. He will show us for our inspection or examination a comparative chart of the magnitude of time, space and entity. When we submit to measurement, we see no necessity of any outside help; but when we consider him [the guru] to be our most intimate friend coming down to us out of causeless mercy, and at the same time to be the bona fide and sure healer of our present maladies, we find that he is identical in his activities with the all-love and that he is not only superior to us in every respect but he ever remains in the same direction with Godhead, possessed of a transparent pure entity to approach the absolute; whereas, other so called preceptors have always an impure opacity with which they impede our impressions of the eternity, full knowledge and incessant bliss of the all-love.

— *Sri Chaitanya's Teachings* page 257-258

The Story of Jiyada-Nrsimhadeva

From Srila Murari Gupta's
Śrī Caitanya-carita *3.14.19-31*

Srimad Bhakti Vedanta Bhagavat Swami has described Śrī Caitanya-carita *as follows:*

Śrī Kṛṣṇa-Caitanya-caritāmṛta-mahā-kavyam, written by Sri Murari Gupta, is known commonly as *Śrī Caitanya-carita*. This work was the first biography of Sri Chaitanya to be written by any of His followers, and it is the authoritative basis for all later biographies, especially in reference to Lord Gauranga's early life, of which Murari Gupta was a personal witness. Known as a *kaḍacā*, personal notebook or biography, the work was written as a summary of *gaura-līlā*. Some parts are described in detail and others in brief. Amongst Sanskrit literatures, *Śri Caitanya-Carita* is classified as a *mahā-kavya* (epic poem), and is written in the style of the *Purāṇas*, with the flow of topics being conveyed in the form of a conversation between Murari Gupta and Damodar Pandit. Most of the other biographers of Sri Chaitanya Mahaprabhu, such as Vrindavan Das Thakur, Krishnadas Kaviraj, Lochan Das, Kavi Karnapura, and others, have admittedly used Murari Gupta's book as the original source of information regarding key events of Lord Chaitanya's life. Thus they were able to elaborate on the Lord's pastimes in their own way.

When Gaura came to the temple of Lord Nrsimha named Jiyada, He saw the deity with great delight. Out of love, tears fell from His eyes and His hairs thrilled in rapture. Gauranga, the Lord of all sentient beings and the beloved of His own devotees, then told the people an ancient history that illustrates the deity's quality of subordination to His devotee's wish:

"Once, long ago, a certain man lived here named Pundraya, who was renowned for his ox-like strength and who earned his living by growing wheat. Sri Murari personally appeared to him in the form of a boar and rendered his evenly plowed field uneven and filled it with chasms. That pious, strong-

armed *gopa* then fought with the Lord. When the boar was pierced by Pundraya's arrow, it repeatedly chanted the holy name of Rama, and for that reason Pundraya understood this boar to be an incarnation of the Lord. Therefore he atoned by fasting and other penances.

"The merciful Lord then told him, 'You must sprinkle milk over your field. In this way, you will be able to see Me. The king must also come to see Me. This is My command.'

"After hearing Lord Boar's instructions, the cowherd, overwhelmed by loving sentiments for Him, informed the king of the Lord's order, with which the king complied. Simply by the sprinkling of milk, the Lord showed Himself in His transcendental form to saintly persons and also sometimes prevented them from seeing Him. After some time passed, a certain wealthy man who was very devoted arrived in the company of his two wives, desiring to have the Lord's *darśana.* When He received *darśana* of Sri Varaha that man became intoxicated with pleasure. He entered the temple of Nrsimha, and when he saw that he had obtained the treasure of the Lord's two lotus feet, he became jubilant. The Lord said to that godly man, 'Choose from Me whatever boon you desire.'

"The man replied, 'Jiyada is my name. Kindly accept this name, O Lord of the universe.'

"The origin of the cosmos then muttered, *'om'*, indicating His acceptance. Thus, the deity has become famous as Sri Jiyada Nrsimha, giving evidence that Sri Hari is always submissive to the will of His devotee."

After narrating this history, Sri Hari in the person of Sri Gauranga Mahaprabhu disappeared from that very spot. Who, indeed, can perceive that Supreme Lord as He is?

— Translated into English by Bhaktivedanta Bhagavata Svami. Gaura Vani Press. Distributed by Nectar Books, Union City, Georgia. 1998.

Conversion is Not Our Process

From the Life of
Srila Bhaktisiddhanta Saraswati Prabhupada

A magistrate once came to the Gaudiya Math and said, "You should go and preach in the hilly places and convert the jungle tribes to Hinduism and *vaiṣṇavism*." Saraswati Thakur replied, "Dictating or commanding, to forcefully convert others, is not our process. To turn a Christian into a Hindu or a Hindu into Christian is not our goal. Everyone is the son of God, so we should explain to them their actual position, or *svarūpa. jīvera 'svarūpa' haya kṛṣṇera 'nitya-dāsa'*— It is the living entity's constitutional position to be an eternal servant of Krishna. [*Cc. madhya* 20.108] We should explain to them about the soul, not try to convert a Christian to a Hindu or vice versa. We are not preaching in this spirit. We are concerned with the soul and not with any sectarian matter. The Arya Samaj are trying to make Hindus out of Christians, not us." He was then asked, "Why do you preach to scholars and in universities?" to which he answered, "If we go to ordinary people then people will say this is *choṭa-lokera dharma* — religion for the small people, or the low classes, unimportant people. *yad yad ācarati śreṣṭhas* — we should preach to the leaders and others will follow." [*Bg.* 3.21]

— Remembrances of Sripad Jatisekhar Das, disciple of Srila Bhaktisiddhanta Saraswati, from the upcoming biography of Srila Bhaktisiddhanta by Srimad Bhaktivikash Swami

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